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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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TERMS.

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Infant Baptism Explained and Defended.

REVIEW NO. 6.

We come next to the author's argument from household baptisms. He says, "It is a remarkable fact, that of the few instances of baptism, recorded in the New Testament three are cases of household baptism." p. 57. Again he declares, p. 61, that "in the New Testament almost one third of the instances of baptism are cases of household consecration."

Now in these statements Mr. Griggs avers that the whole number of instances of baptism recorded in the New Testament does not exceed ten. And it is evident that he means to say, that the number is certainly less than twelve; else he would have given "three" as one fourth or less, instead of "almost one third" of the whole number. In order to make every possible allowance let us suppose that the instances of "John's baptism" are not "recorded in the New Testament;" then we find a record of the following instances, where the rite was administered by the disciples of Christ: John 3: 22; Acts 2: 41; 8: 12; 8: 13; 8: 38; 9: 18; 10: 48; 16: 15; 16: 33; 18: 8; 19: 5; 1 Cor. 1: 14; 1: 16.

Here are at least thirteen separate instances, in some of which thousands were baptized on a single occasion. And hence it appears that although "it is a remarkable fact that of the few instances of baptism, recorded in the New Testament, three are cases of household baptism," the statement which declares that "in the New Testament almost one third of the instances of baptism are cases of household consecration," is a less remarkable mis-statement. Yet I am willing to admit that Mr. Griggs made the statement with upright intention according to the best of his knowledge.

After finding such a large proportion of all the baptisms recorded in the New Testament examples of household baptism, and supposing that a much smaller proportion is found among Baptists of the present day, the author concludes that Baptists have departed from the practice of the apostles. He informs us that "one who had for many years exercised the office of a Baptist minister said, that from all the accounts of his brethren, the reports of missionaries, and his own observation, he had never learned of but one instance of household baptism. This surely does not sound much like apostolic practice." p. 61.

Now if Mr. Griggs means instances in which entire families are baptized at one time, I should like to inquire whether such instances are of frequent occurrence among pedobaptists. But if he means instances in which whole families have been baptized at different times, then I have to observe that instances of household baptism are not very uncommon even among Baptists. In some cases I think that the man who has "for many years exercised the office of a Baptist minister" without learning of but one instance of household baptism, must have held very extensive correspondence, accumulated stocks of missionary reports, and looked abroad upon society from the highest observatory of the nation.

One of the three instances to which Mr. Griggs refers is recorded at 1 Cor. 1: 16; where Paul says: "I baptized also the household of Stephanas." Of this he says, "we have no means of ascertaining." The term *household* is used to denote the domestics, servants or children; i. e. all the members that constitute a family. It is therefore altogether probable that Stephanas had children, and that they were baptized on his account." p. 60.

In another passage of this same epistle, (16: 15,) Paul says: "Ye know the house of Stephanas, that it is the first fruits of Achaia; and that they have addicted themselves to the ministry of the saints." From this it is evident that the household of Stephanas consisted of adults; and how it is possible for Mr. Griggs to say that "it is altogether probable that Stephanas had children," meaning infants, and be regarded as sincere, I cannot conceive, except by supposing that his knowledge of the scriptures is somewhat limited. Another instance is that of the jailor and his household. It is recorded in Acts 16: 31-34. "They spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes; and was baptized, he and all his household. And when he had brought them into the house he set meat before them, and rejoiced believing in God with all his household."

Of this the author says, "There is not the slightest evidence that any had faith but the inspired historian that the apostles preached the word of the Lord, not only to the jailor, but to 'all that were in his house,' and then it is added that the jailor 'rejoiced believing in God with all his household.'" Rev. Albert Barnes, an eminent pedobaptist, commenting on this passage, says "the joy arose from the fact that they all believed the gospel." And with him agree nearly all the best authorities except Mr. Griggs. He has undertaken to correct the mistake of all preceding critics and commentators by amending the translation of the common English version of the Bible.

On p. 60, we find the following very learned remark: "The English reader may think there is some evidence in the 34th verse, that the members of the jailor's family believed in God as well as he; for he is spoken of as 'believing in God with all his household.' But he who can read the original Greek will find the meaning to be different. Every scholar will admit the original to run thus: 'he rejoiced with all his household, or in every part of his household, believing in God.'" Rev. Albert Barnes then, is no longer "a scholar;" and what is more, he cannot, according to Mr. Griggs, "read the original Greek!" How does Mr. G. know what "every scholar will admit" in respect to his translation? Has he found such an admission in Matthew Henry, and would he propose him as the exponent of all the scholars in the world? The alteration which Mr. Griggs proposes to make in the translation of this scripture is alike unauthorized and inadmissible. Such tampering with the Word of God can not be tolerated.

It will be seen that the author has transposed two members of this sentence, and added the phrase, "or in every part of his house." The transposition affects neither the construction nor the sense, but the addition perverts the inspired record, and perpetrates a gross outrage upon the original Greek. According to Mr. Griggs, the sentence, "He rejoiced with all his household," is all of it the language of the inspired historian. Indeed he says this is the original Greek. But he evidently means to say that the Greek, which, in our version is rendered "with all his household," should be translated "in every part of his house."

As Mr. Griggs has attempted to palm off a new translation of this scripture upon those who do not read the Greek, with the assertion that "every scholar will admit the original to run thus," it is worth while to examine the truth and authority of his assumption. The Greek which he translates "in every part of his house," is *panoiki*. It is defined by lexicographers thus: *Donnegan, with the entire family, or household; Screevius, with all the house; Tanchuitz, with all the house and family; Robinson, in his lexicon of the New Testament, with all ones household; Greenfield, with ones whole household, or family.* These authors give no other definition; and I think the lexicon cannot be found which justifies the rendering of Mr. Griggs.

The passage is translated in different versions of the scriptures thus: The ancient Syriac, the oldest version of the New Testament extant, "he rejoiced and all the members of his household in the faith of God;" the Latin of Tremellius, *he rejoiced he and all his domestics in the faith of God;* the Latin of Beza, *he rejoiced that with all his household he had believed in God;* the French, published at Paris A. D. 1805, *he rejoiced himself in that he had believed in God with all his family;* the modern Greek, *he rejoiced exceedingly with all his household having believed in God;* the English of Tyndale, *he joyed that he with all his household believed on God;* the English of Rheims, from the Latin Vulgate, *he rejoiced with all his household believing in God.* Others might be added, but these will suffice.

Thus we find lexicographers and translators agreeing with the eminent scholars, more than forty in number, who translated our common version of the Bible; rendering *panoiki* "with all the household." Yet Mr. Griggs says: "He who can read the original Greek will find the meaning to be different. Every scholar will admit the original to run: 'in every part of his house.'" On this point we must not regard Mr. Griggs as either dishonest or ignorant; but in charity to him we must suppose that all ancient lexicographers, translators, and commentators, were no scholars, and could not "read the original Greek." It may be that our learned author will furnish the world with an improved translation of the entire Bible from one who "can read the original Greek." But for myself I must still regard the united authority of translators and lexicographers, ancient and modern, as superior to that of Matthew Henry, and equal at least to that of Mr. Griggs.

The account is plain that the apostles preached the word of the Lord to the jailor, and to all that were in his house; that they all believed, and were baptized, each one on profession of his or her faith. There is not the slightest intimation that the jailor's household was composed of infants; there is not the lowest degree of probability that it contained a solitary infant. But without the proof that there was at least one infant among them, the baptism of a household cannot be fairly mentioned in support of infant baptism.

Another instance is the baptism of Lydia and her household. It is recorded in Acts 16: 15, and he who finds an example which establishes the doctrine forever. For Lydia and her household were baptized; and she may have been married; she may have had children; one of her children may have been an infant; that infant may have been baptized; and if so, then there was an example of infant baptism, which "establishes our doctrine." Or even if Lydia was not married "it matters not; for she may have had servants; and those servants may have been baptized on the ground of her faith; and if so it was an example of infant baptism, and 'establishes our doctrine!'"

Here we see the importance of the definition of the term "infant," after which we inquire at the outset; when we proved that Mr. Griggs himself defines the term as applicable to such and such only as are incapable of exercising faith. On p. 73 he tells us that he holds faith to be a prerequisite for baptism in case of adults, that is all who are capable of exercising it. And then he talks about the servants of Lydia being baptized on the ground of her faith. I will not say that Mr. Griggs is inconsistent with himself, but I will simply observe that one passage is a flat contradiction of the other; and they who can may believe both.

After establishing "our doctrine" of infant baptism from the example of the baptism of Lydia's servants, the author goes on to mention three benefits resulting from the practice of infant baptism. "1. Conscience is relieved." "2. Infant baptism is a memorial of the leading doctrines and duties of the Bible." "3. Infant baptism is a powerful instrument in reaching the heart and conscience of children." On this part of the work I will not detain the reader. The benefits of infant baptism are very well understood.

In conclusion. All that Mr. Griggs claims in respect to the ignorance of his people on the subject of his treatise, and the weakness of their faith in the doctrine which it teaches, is admitted. The author's assumption respecting the comparative silence of pedobaptists out of courtesy to their Baptist brethren, is shown to be without foundation in fact. His pretended definition of baptism is found to be indefinite and untrue. His explanation of the term infant is found to be given incidentally, and to disagree with his unrestricted application of it elsewhere, especially where it is used to denote a servant. The proposition that Christian baptism signifies one thing when administered to adults, and another thing when applied to infants, is shown to be inconsistent and contrary to fact. The arrogant assertion that pedobaptists generally advocate infant baptism from the Bible, rather than from the authority of unwritten tradition, is disproved by the testimony of eminent pedobaptist writers. The author's affirmation respecting the date of this controversy is found to be contradicted by himself. His gross assumption that infant baptism was proposed by any one except Tertullian previous to the twelfth century, is proved to be a libel on the most veritable historians sacred and profane. The language which Mr. Griggs, trusting to Moore and others, attributes to Origen, Augustine, and Pelagius, is shown to be materially altered from the original. The author's plea for infant baptism as a substitute for circumcision is made out to be illogical and groundless. His insinuation in regard to the paucity of Baptists is supposed to furnish no justification of infant baptism, nor any ground of honorable boasting. The warrant which Mr. Griggs finds for infant baptism in the commission of Christ and the preaching of Peter, is found to have no higher authority than that of the interpreter. His examination of household baptisms, as recorded in the New Testament, is proved to be a gross perversion of scripture without a solitary example of infant baptism.

In this review I would not be considered as contending with any man, but rather as battling with error. I have not written a single sentence with the conscious indulgence of the least unkind personal feeling. I doubt not that Mr. Griggs is worthy of respect as a man and a minister. But as to his work on infant baptism my opinion need not be repeated. I will only add, by way of recommendation, that this book and the Bible most evidently illustrate the truth, the latter independently, the former by contrast. But while we entertain respect for Mr. Griggs as a man and a minister, and admit that he may have written this work with upright intention according to the best of his knowledge, he must be regarded as meriting the rebukeful kindness of brotherly love. For in this case ignorance is no excuse for error. He who stands on the highest of Zion's towers speaks in the face of Israel and the Sun; and he is bound not only to teach what he knows, but to know the truth of what he teaches.

ISOCATES.

For the Christian Secretary.

Christian Responsibility.—No. 1.

BR. BURR,—I have long wished and hoped that some one whose experience and advantages fitted him for the task, would take up the subject of "Christian Responsibility," and in some measure, as its importance demands, spread it out before the churches. But I have hitherto wished and hoped in vain; nor have I presumed to introduce it with the confidence that I am able to invest it with much of interest, but with the humble hope that I may present something that may engage some of your readers in a candid and prayerful consideration of it. I expect those who may most need the benefit of the following remarks, will be most unlikely to pass them over unread; but if one unfaithful, disobedient disciple may be led to see his danger and his duty, and take his place as a living, active member of the "household of faith," my labor will not be entirely lost.

Perhaps the theory of "Christian responsibility" is already well understood in our churches; but I am sure its practical influence is not acknowledged and felt as it should be. Were all who profess to be the followers of Christ faithfully discharging their obligations to God, to each other, and to the world, Zion would not now be clothed in sackcloth, mourning over her desolations. It is possible some may think that I am unwarrantably magnifying the subject before us, and attaching too much im-

portance to the fidelity of Christians; but who, I ask, does not see in the indifference (I had almost said contempt,) with which many regard their most solemn vows, the sad symptoms of a diseased, impotent, dying church?

Every individual who has made a public profession of religion, has taken upon himself most solemn and weighty obligations. He has deliberately assumed responsibilities as great and far-reaching as a created being can assume. He has also taken these vows upon him under circumstances most serious and impressive. Not indeed amid the fire and smoke of Sinai, with its vivid lightnings and pealing thunders, but in the immediate presence of the Infinite Jehovah calling upon him, together with angels and men, to witness the solemn act, and the consecration was entire—time and talents, property and influence, body and soul. It was unlimited in duration—for time and eternity. It was made to the Father, the Son, and the Holy Spirit, and the visible church of Christ. Such, in substance, are the responsibilities which rest upon every professor of the Christian religion. Well may we ask, in view of them, "Who is sufficient for these things?" And yet with all this crushing weight of obligation upon him, where is the Christian who would wish or dare to bring the standard down to the measure of his own faithfulness? Who in a covenant with the Saviour and his chosen disciples, would desire to make a single reserve? And were these responsibilities fully understood and felt, and their claims promptly met, Zion would soon put on her strength, and appear to an astonished, gazing world, "fair as the moon, clear as the sun, and terrible as an army with banners." And very soon would it be said of our churches as of the primitive ones, that daily additions are made of such as shall be saved.

S. B.

For the Christian Secretary.

An Unexpected Visitor.

Night, sober night, with its solemn drapery of darkness, had fallen like a soft curtain over the deep blue waves of the Galilean sea. But not now in sweet quietness, flowed those honored waters. A raging wind was out over the dark bosom of the sea, tossing in fury its blue depths, and lashing its clear waves into glittering foam.—Upon those dashing billows rode a bark beating toilsomely against the opposing gale. Yet were those sturdy ones whom it carried, well used to such scenes, and with the strong arm of hardy vigorous manhood, plied well the laboring oar.

But as they glanced out over the dark sea, an object rose in the dimness, before their straining eyeballs, that quailed even their firm hearts, and blanched their hardy faces. Lo! emerging through the darkness, approached a figure, whose celestial step pressed lightly and fearlessly over the tossing, foam-crested billows.—The yielding surface engulfed not his form, nor retarded his ready footstep.—The awe-struck mariners gazed in appalling wonder, and as he drew near, a wild shriek of terror rose on the night wind.

Behold He approached, and that holy voice, sweeter than celestial music, more delightful to the ravished, trembling heart, than would be the Heavenly tones rung out from Gabriel's lyre, and echoed back from the lofty vault of Paradise; those precious tones rising from a heart of infinite pity and divine tenderness, came floating back upon those listening ears, and stilled the terror of those high throbbing bosoms.—Ah, how wondrous that voice; poor, weak, suspicious, unbelieving creatures, as ye were, to comfort, soothe and bless you! How oft was it raised to allay your fears, and assuage your griefs! Yet ye could not learn, so besotted in narrow ignorance were your hard, dark hearts; ye could not confidently remember that wonderful person who had so recently wrought a miracle upon your seamy provisions, and whom ye have left upon the shore!

Ah, happy disciples! Blessed were ye to hear in the midst of your terrors, rising over the roaring winds, and dashing waters; such words, from such a tongue! O how like Himself! One cry, from those unworthy lips, was enough: "Immediately He talked with them, and said unto them, be of good cheer, for ye are here, and I am not far from you." Then "they willingly received Him into the ship." Well they might.

Fellow disciples, we are not now tossing on the angry waves of the sea, and if we were, could not hope to behold, with these flesh-curtained eyes, the visible form of our Divine Pilot, as we gazed through the dark veil of night, yet do we not discover in this blessed story, a sweet similitude of some scenes in our own voyage over the heaving sea of life?

Sometimes have you not found it toilsome indeed, to row against the fiercely contrary wind, raised by an evil heart, and an ensnaring dangerous world, while the Adversary by his additional and distinct temptations, lashed the sea over which you must pass, from a peaceful current, into such a swelling and foaming, as made you such a swelling and foaming, as made you tremble lest its wild billows should sweep you at last quite away into their angry bo-

som, while at the same crisis, a sense of your heavy guilt, shut thick about you the deep gloom of such a midnight, that scarce a ray from the morning star, seemed to dart through the black pall, to light your dangerous course; the Master seeming indeed to be left far behind on the shore!

Then how suddenly have you found yourself mistaken; and that in all the darkness and tempest, that great Friend was close, close, near your frail bark, and as you cried out, said sweetly to your laboring spirit, "Be of good cheer, be not afraid;" and then entered into your still trembling soul with His all-comforting presence, as you "willingly" indeed, "received Him," and, as in this sweet story, suddenly the wind ceased! Then, like these disciples, came you, "and worshipped Him, saying, of a truth thou art the Son of God."

But as we voyage over this dark, tossing, and yet at times strangely lovely and beautiful sea of life; the nights, storms, winds, and waters, do continually vary and fluctuate; but to those who ply the oar aright, howsoever laboriously and seemingly in vain, this mighty Controller of all tempests, is ever near, though often they perceive Him not through the thick gloom, or perhaps when He is drawing near in the greatest tenderness, to quell the storm, take Him for a foe, and cry out more fearful than ever.

But there is such a thing as not receiving Him into the ship, when He comes all lovingly, saying "it is I." To every voyager on this wide sea, whether they be steering against the wind which will assuredly be contrary to them, if they are rowing towards the great celestial harbor, or whether they are sailing with wind and tide to a far different port; to every one Christ is ready to show His gracious willingness to take the helm, turn it aright, and guide that momentous voyage, but alas! how few have yet "willingly received Him into the ship."

S. E. L.

For the Christian Secretary.

"We wept when we remembered Zion."

It is very certain that Israel did not go from Jerusalem to Babylon by taking one step. Neither did God suffer their enemies to carry them away captive because they had committed one transgression. But by a continued course of sinning they so offended God, that he gave them over to a long and tedious captivity; which caused them to contrast their then situation with what it formerly had been. And they wept when they remembered Zion. And while I see in the churches a spirit that leads us to contrast the present condition of Zion with what it was a few years ago; I also see how differently men view the subject. One rejoices, and another mourns. One sings, and another weeps. Those who consider the prosperity of the church to consist in being like the nations of the earth around her, count up her thousands of members, and her thousands of wealth, her worldly honor, and her talent, and rejoice in the prospect; while those who consider her prosperity to consist in her members possessing the spirit of the meek and lowly Jesus; in loving God and their neighbors; in doing to others, as they would have others do to them; in self-denial, in spirituality and devotion; sit down and weep. I was led to these reflections by hearing a minister say to his people, as he calls them, at a church covenant meeting, that "he believed God answered prayer, he knew it from his own experience as much as he did from the word of God; for he had been praying that God would send a large number to meeting that day; and as he looked round and saw so many there, he verily believed God had heard and answered his prayer." There were present at the time, less than one half of the members of the church. I was led to exclaim has it come to this? Where is the blessedness we once spake of? Where is that heavenly union which formerly drew the members of our churches together on her festival occasions? That love which is stronger than death, which waters cannot quench, nor floods drown. But I have now committed an offence by quoting a text from Solomon's Song of Songs, a song which I am told never ought to have been put in the Bible. Not told so by a professed infidel, but by a professed preacher of the Gospel. I will only add, I weep when I remember Zion.

Feb. 1846.

S. W.

A Queer Candidate for the Ministry.

A very unsuitable candidate went to old Mr. Jenkins to consult him about his call to the ministry.—Mr. J. said to him that "a call to the ministry could only come from three sources, either from God, from man, or from the devil—yours" added he, "cannot come from God, for you really have no gifts: It cannot come from man, for nobody likes to hear you; and it cannot come from the devil, because you have not wisdom to carry on his designs."

That the staunch integrity of the excellent man who gave this advice could supersede that policy, which, to flatter individuals, institutions and churches, will trifle with the interests of souls—

The Ministry of God's Word, Appearing to be the Finger of God.

FROM AN OLD AUTHOR.

"Thus one Moses shall give precepts to five hundred thousand men able to bear arms. One Peter converts three thousand at a sermon. One minister full of weakness, affect a great congregation, erect, depress, with either threats or promises.—Thus a dozen weak apostles once passed through legions of soldiers, prohibition of law, menaces of adversaries, oppositions of flesh, pride, religion, Satan, into the courts of kings and overcame them with the Gospel. What shall we say? We admire the conquest of Alexander that with forty thousand men, subdued all Asia. If his army had been greater, his glory had been less, if he had achieved it with fewer we would have doubted his honor; but if with twelve, deified him! Jesus Christ hath, and daily doth make private conquests, with fewer soldiers, without military engines. Yet who apprehends the immensity of his power, or admires the depth of his wisdom!"

I am Afraid Not.

There was one who had seen more than four score summers, and rejoiced in them all. Sickness had never laid its hand heavily upon him. He had been prospered in his worldly plans. His children had grown up around him, and secured respectable stations in life.

He was descended from a pious ancestry. He had always attended on a faithful ministry. A stroke of palsy prostrated his strength and deprived him of the power of speech. His children gathered around, but their sympathy was all they could give. In a few days his speech was partially restored, but no hope was entertained of his recovery.

To the question, "Have you made your peace with God?" the broken reply was, "I am afraid not." He was not a professor of religion. He had read his Bible daily. He was seldom without religious impressions. He always attended when special means of grace were used. But he had never sought first the kingdom of God. He was willing to do many things, but not to do the thing which God commanded. He was not willing to give up all for Christ.

God waited long with him. His children pleaded with him to secure his salvation. Nearly all who had been his companions in youth were cut down before him. For several years before his death he was relieved from all the labors and cares of business. He had nothing to do but to make his peace with God; yet when death knocked at the door, he was not ready.

What a sad spectacle! Four score years of unrepented sins! God about to be met and no assurance that he is not an enemy! Aged sinner! take warning. Do not so spend life's last hours that when friends shall surround your deathbed, and ask if your peace is made with God, you shall be constrained to answer, "I am afraid not."

Sermons are Like Guns.

Some are large, others are small; some are long, others short; some are new, others old; some are bright, others rusty; some are made to be looked at, others to be used; some are loaded, others empty; some are owned, others borrowed.

Some are air-guns, some pop-guns, some of every size, from the pocket pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal, that does execution. Some discharge chain shot, moving down whole platoons. Some are wide-mouthed mortars, throwing only bomb shells. Some are duelling pistols, used only in controversy;—vile things!

Some go off half bent. Some flash in the pan. Some make a terrible fizz, the charge all escaping at the priming hole. Some shoot too high, some too low, some sideways, a few directly at the point. Some are aimed at nothing, and hit it. Some scatter, prodigiously; some kick their owners over. Some are unerring; others always hit the wrong object. Some have too much wadding, and vice versa.

Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others are swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory. Very much depends upon the manner in which they are made and managed.—Chr. Watchman.

The mind of the child is like the bee.—In the first periods of its existence it is fed by its mother, but ere long its little mind will rise, and lift its wings in vigorous employments to collect sweets from every field and flower.

Christian Secretary.

HARTFORD, FRIDAY, FEB. 13.

The New Englander.

We cheerfully publish the following communication from the editor of the New Englander, in reply to an article of ours in the last number of the Secretary; although we cannot refrain from expressing our regret that Mr. Tyler should permit himself to indulge in "trailing accusations" against the Baptists. What Campbellism, Mormonism, Millarianism, or Christian Baptist Unitarianism has to do with the article in the New Englander, or our comments upon it, we are at a loss to conceive. We are anxious to avoid controversy as much as we possibly can, and still maintain what we believe to be truth, and for this reason are willing the matter should rest where it is.

A notice of the New Englander will be found under the head of "New Publications," prepared by the gentleman who has charge of the literary department of the paper.

NEW HAVEN, FEB. 9th, 1846.

TO THE EDITOR OF THE CHRISTIAN SECRETARY: The article in your paper of the 6th inst. entitled "Sectarian Affinities," does flagrant injustice to the New Englander, and to those whom you denounce New School Congregationalists. If you are a Christian as you profess to be, or even a man of common justice, you will not refuse to publish a brief reply.

You say: "But we were not prepared to believe that there was also a growing sympathy for the Unitarians on the part of the New School Congregationalists, until the appearance of an article in a late number of the New Englander." This is an indirect but positive way of expressing your belief in such a sympathy. You believe without evidence. You cannot find in the article referred to, the slightest intimation of sympathy with Unitarians as such, that is, with Unitarianism. How could you have cast such an imputation on men with whom you are in habits of intercourse and who you know entertain no sympathy of the kind? You profess to draw proof from the New Englander. But the true sentence of your quotation is a plain refutation of the charge. It is this: "We can see reasons for hope of a reunion of our disaffected community in an evangelical faith and under the simple democratic forms which were dear to our fathers, and deemed by them scriptural and authoritative." Does this express sympathy with Unitarians or propose a union with them in their errors? The very reverse. A common evangelical faith is mentioned as the basis of the union, and no union on other terms is desired or hinted at as practicable on any page of the New Englander.

You proceed thus: "The writer after stating that many Unitarians have left their own and gone over to the Episcopal church (a circumstance which he appears to regret), proceeds in the first place to flatter his Unitarian brethren." Why, I answer, should he not regret that Unitarians becoming orthodox in sentiment should join the Episcopal church rather than return to the orthodox fold? He wished that they should join the evangelical Episcopalians rather than remain Unitarians but preferred to have them become orthodox Congregationalists. Does a Baptist Independent consider it a heresy? The New Englander has never expressed a wish to have the Unitarians unite with the orthodox except as converted men. The charge of flattering Unitarians is equally groundless. The writer merely refers to certain well known mental traits and habits of Unitarians as grounds of hope that their tendency to Episcopacy may be arrested. I see in this no offense against the cause of truth.

You then say: "After praising them sufficiently (sufficiently for what?) he commences the argument in favor of a reunion." There is no such argument in the article. The writer simply attempts to exhibit the reasons there are to hope that the Unitarians may yet be brought to embrace an orthodox creed. Two reasons are named—one that the science of theology has made great advances, and the other that the orthodox have come to hold the philosophy of dogmatic theology in comparatively light estimation. There is not to be found in the New Englander an argument in favor of the union of the orthodox with Unitarians.

You are next guilty of blundering with Dr. Tyler and others into the assertion that the following passage teaches that the influences of the Holy Spirit are not needed to effect a radical change in the heart of the unbeliever—whereas it expressly recognizes the necessity of a right heart, a truth-loving heart, such a heart as none but men spiritually renewed ever have. The New Englander says: "In our opinion nothing is wanted to gain the assent of the Unitarian body to an orthodox creed, except a statement of the same made in the light of modern science, and made to attentive ears and truth-loving hearts." This you quote and then add: "Nothing but a statement of our (an) orthodox creed made in the light of modern science, is needed to bring about a perfect union between Unitarians and New School Congregationalists." Let the high minded professors at Newton look at that! I do not wish to be accused, Mr. Editor, but did you make that assertion deliberately? You do forget with T. B. the *allentive ears and truth loving hearts*?

You finally say: "This light of modern science has carried off a large portion of the Congregationalists of New England from the old path, and if pursued, will carry them directly to Unitarianism. The history of Congregationalism in Massachusetts for the forty years past, should be a warning to the new school divines of the present day." Has not this light of modern science beamed on any Baptist mind? Are there no new school Baptists on this route to Unitarianism? Have none already gone over to that heresy, out of old school connections? Is not Campbellism a notorious offshoot of Baptist Antinomianism? Are not the masses of Millenarians and Monists? Are there not masses of heretical tendencies in your own church? It is pertinent also to inquire, in reference to the last clause of the above quotation: what the new school divines had to do with the Unitarian defection in Massachusetts, which you date back forty years, but which commenced at least thirty years earlier? See Dr. Taylorism, of which you have such a horror, came before the public, what Congregational minister, save one, and he not of the New Haven School, has gone over to Unitarianism? I challenge you to bring a particle of evidence that new school Congregationalists have any sympathy with that system. You cannot name a church of this school whose minister, whose articles of faith, whose whole influence, are not true to the doctrine of Christ's atonement divinity.

Your ob't. Servt. EDWARD R. TYLER.

The Baptismal Question Again.

The Calendar makes a sort of rejoinder to our remarks of week before last, and heads it "Anabaptism." That editor of course must be his own judge as to the appropriateness of his headings; but if there be any fitness in that title, it is beyond our ken. It will be remembered that we returned the Calendar's suggestion to finish the quotation of the passage to which he had referred as including children among the proper subjects for baptism—

"For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." To this the Calendar says:

"Very well. And how many does the Lord our God call? To how many has the promise been given? These questions must be answered by consulting the passage in which the call was first given, and the promise was first made, as recorded in Gen. 17. How then runs that Scripture? 'This is my covenant which ye shall keep between me and you and they after thee: every man child among you shall be circumcised' &c."

We would respectfully remind the Calendar, if he has adduced the above as showing to whom the ordinance of baptism is to be administered, first, that any allusion to this passage by the apostle Peter on the occasion referred to, remains to be proved. Secondly, if this is proved, it follows simply that "every man child" with the servants of believers are subjects of the rite. The proof that this extent, no more, except that, thirdly, these men children and servants are commanded by the apostle to "repent and be baptized." When they are prepared to yield obedience to the first branch of this injunction, of course they will be ready for the other.

The Calendar says we have "dodged" his questions with regard to the extent of the Saviour's commission to his apostles, and therefore he puts them back to us. To this we would simply remark, if he will just copy the paragraphs containing our reply to those questions, we will cheerfully trust his readers to decide who is dodging. He also says that the commission, in the "plain, unvarnished Scripture," reads differently from our quotation of it. Boggling the Calendar's pardon, if he will look again, he will find that so far as we professed to quote it, we gave the genuine, unvarnished reading.

Finally, as to Roger Williams and the "Succession," the Calendar expresses the hope that many of the Baptists "will yet be led to view this doctrine in the same light in which it was viewed by their venerable founder." We assure the Calendar that beyond all question the Baptists view this doctrine in the same light in which it was viewed by their venerable founder, the Lord Jesus Christ. If, however, our friend means to express the wish that Baptists might follow Roger Williams on these points, he can hardly wish that they should become Episcopians. Mr. Williams would have led them far enough from that road.

Spiritual Declension.

The present is a period of universal spiritual death, which, to every true lover of the Saviour and his cause, must be a source of heartfelt sorrow. Lamentable indeed, is the condition of the Christian church. Coldness and lifeless stupidity have settled down upon it, till few can be found to expect, or even hope for, any change for the better. Men go to the sanctuary impelled rather by the force of habit, than drawn thither by their love for the Redeemer, and think more of the graces of the sermon, than the worship of the living God. It is an awful and a startling fact, that for a long period the numerical strength of the church instead of its wonted increase, has experienced a constant diminution; and it is a natural and a true inference, that nothing more favorable, or more encouraging, can be found in her spiritual condition. It becomes every one then, who indulges the hope that his name is written in the "Book of Life,"—every one who has a hope of salvation through Christ,—to reflect calmly and seriously, not only upon the spiritual declension in the church as a whole, but upon his own personal interest in the matter—to investigate the causes of the prevailing desolation, and to ascertain, if possible, the remedy.

Why is it that the presence of God's Spirit in its power, is so rarely felt in the church? Christians talk about a revival of religion, and pray for a revival of religion, but still the triumph seems to be with the adversary. Where lies the fault? With man, or with God? Are the promises of the Almighty, in which from the creation of the world, hitherto, none have trusted and been deceived—are these about to fail? Far from it. There is a withholding of tithes and offerings. There is a restraining of prayer before God. There is a worldly, mercenary spirit, crept into the church, and nestles in many a heart, which must be rooted out, before there can be any just reason to hope. None can serve both God and mammon. We have said that Christians talk about a revival of religion, and pray for it. But in what manner do they speak, and with what spirit do they pray? They talk about it as a matter which concerns no one less than themselves. They seem to regard the work of preparation as belonging to others, and sit with their hands folded in idleness, looking with apparent unconcern upon the deadly quiet which reigns around them. They express an undiminished interest in the prosperity of Christ's kingdom upon earth, and even exhort their brethren to greater faithfulness. But their listless and indifferent manner contradicts them in what they utter, and affords to the most careless observer, positive evidence that they have no heart in the matter—that they regard a revival of religion as an event which they would rejoice over, with a sort of mechanical joy, but are themselves unwilling to enter upon the preliminary work of self-examination, self-abandonment before God, and fervent, and believing and importunate prayer. Do they pray for the presence of God in their midst? It is the form without the spirit thereof. They confess their sins, and straightway return to their idols. They use the language of mourning over their coldness, and turn away from the altar to wander still further from the cross. They weep, it may be, over the indifference which prevails so widely, but they go abroad into the world, and their tears and their sorrows are forgotten. Their religion consists too much in a cold formality, and heartless ceremonies are the unavailing substitute for a zealous, and a self-denying, and a spiritual life.

Not only have Christians been remiss, in that they have grown worldly in their affections, careless in the performance of the active duties of religion, and have restrained prayer before God, but they have ceased to appreciate the infinite goodness of the Almighty in opening a way of salvation through the expiatory sacrifice of the Redeemer. They listen to the recital of the sufferings of the Saviour, and of his ignominious death, but find nothing therein to kindle their affections, or inflame their zeal. The adversary of souls seems to have obtained complete possession of their hearts, and every avenue is most carefully guarded, lest the truth should find access, their pride be humbled, their spirits subdued, and they be awakened to newness of life; to joy in the God of their salvation. The minister of Christ entreates them with an earnest and a holy zeal, but with almost good hope of success might he exert to life and action a congregation of marble statues. The word of truth, though it fell from the lips of Gabriel, would be like seed scattered by the way-side, and that eloquence which caused a Felix to tremble, and almost persuaded Agrippa to be a Christian, would, we fear, be wholly inefficient to rouse the church from its present state of indifference.

"These things ought not so to be." There must be a great, a radical change, wrought in the dispo-

sitions of the professed disciples of Christ, before the Almighty will pour out his Spirit. That Spirit delights to dwell with the lowly in heart. The proud need not look for the holy presence till their haughtiness is subdued. It is the simple, child-like disposition, which God regards with complacency. Vanity and worldliness will wait long, ere he bless them. As it hath been in time past, so must it be now. Each man must act for himself. It is not to the church, as a body, that we are to look for the beginning of the work. It is in the Christian's own heart that the first change is to be effected. It is in the closet, where the eye of the Almighty alone can penetrate, that with "strong crying and tears," the favor of God is to be sought and found. The repentance of one, however earnest or sincere, avails only for himself and not for another.

When in the heart of the Christian, pride shall have given place to humility,—when unbelief shall be succeeded by an unwavering trust,—when the sinful shall have cleansed their souls, and the double-minded have purified their hearts,—when the silence of the closet shall be more frequently broken by the voice of earnest supplication,—then, and only then, may we expect the refreshing showers of grace to descend, and revive the drooping flowers in the garden of the Lord,—then may we expect to behold God working like himself, bringing consolation to the believer, and forgiveness to the guilty—then shall Zion arise and shine, her light being come.

Missionary Sketches.—No. 7.

GROVER S. COMSTOCK, the son of the Rev. O. C. and Mrs. L. S. Comstock, was born March 24th, 1800, at Ulysses, N. Y. Possessing a sound and healthy constitution, a close and studious habit, his youth was devoted to the acquirement of a practical as well as classical education. During his collegiate course, he was gentlemanly, courteous, and so far as we know, exemplary in his actions; although "God was not in all his thoughts." He was graduated at Hamilton in 1827. The law became the profession of his choice, and to this he gave his undivided attention. So close were his investigations, and so devoted to the law was he, that in the course of a few years he was admitted as an attorney in the highest courts of New York. He commenced his professional labors in the city of Rochester. But he was destined for a nobler calling. There was a harvest "far away over the seas," for him to gather. In the winter of 1831, the Spirit of the Most High was poured out in a wonderful manner upon the city of Rochester. Many precious souls were gathered into the fold of Jesus Christ. The hearts of Christians were made glad by the sight of their eyes. Of those who were brought to a knowledge of Christ, was Grover S. Comstock. Convinced that without Christ, although he might possess worldly wisdom, honor and riches, it could be said to him, "ye lackest thou one thing," he placed his confidence entirely in the merits of his Saviour. He bowed his knee at the throne of grace,—he humbled his heart before the Lord,—he repented and forsook his sins. Christ was precious to his soul. Henceforth a good work was to be carried on in his heart, until the day of Jesus Christ. Here we have arrived at one of the most important events in the life of Mr. Comstock. We are now to consider him as a Christian. We are now to see what a change religion sometimes effects in the pursuits and feelings of man. The pure light of Christianity had dawned upon the heart of Mr. Comstock. He understood the attributes and character of God. He saw the realities of the Eternal world. He felt the insignificance of Earth. He was willing to lay aside the hope of worldly distinction and honor, a hope which had cheered his youth, and become a follower of the once despised Nazarene. The wreath of fame upon which he had fastened his eye, appeared to him faded and worthless. For the luminescence of the altar, he laid aside the dignity of the bar; instead of explaining the law, which affects man temporally, he became the teacher of that law which bears the impress of Divinity, and which concerns alike all mankind. We have here an encouragement for parents. Our departed brother had grown up to manhood, had become settled in life, yet without God. But he had praying parents. They had prayed, they had wept over him in his infancy, they had instructed him in his youth. They had consecrated him to God, hoping that their lives would be spared to see their beloved one a minister of Christ. They were not in vain—their prayers had not been unheeded. They had been preserved as odor in those golden vials which the elders preserve before the Lamb. And though the answer was delayed, it came in due season. The son was converted, he was happy in Christ. The father's prayers were turned to praise,—the mother's tears were dried up.

No sooner had the peace, which passeth understanding, been experienced in his heart, than Mr. Comstock heard the voice of God, saying, "Son, go work in my vineyard." He comforted the poor and distressed, he visited the sick, distributed tracts, read the scriptures and prayed with any and every one that would listen. Having completed his theological studies at Hamilton, he offered himself to the Board of Missions, and was accepted. He sailed for Burmah on the 24th of July, 1834. Thus did God raise up a servant who has been, to all human appearance, the means of doing great and everlasting good. Mr. Comstock possessed a sound judgment. He was conscientious in all his Christian duties; when therefore convinced of a duty, he never rested until it was completed. It was this that forced him from the profession of the law,—it was this that separated him from his friends. He entered upon his work with all the enthusiasm which the wants of the heathen excite in the mind. Amid all his trials and sufferings, amid all his cares and labors, he faltered not. He was engaged in a holy work, he could not therefore be idle. He aighed not for his native land, although the thoughts of youth and of a happy home far beyond the waters, sometimes cast upon his soul a shade of sadness. In his dying hour he was permitted to say that he had never regretted his coming to Arracan. But there was one subject which filled his heart with anguish, and that one was the solemn fact that the harvest was already white, and none to gather it into the garner of the Lord. He saw hundreds and thousands waiting for the truth, but where are the men to proclaim it? Often did he scan the deep blue sea as far as the eye could reach, if by chance he might catch a glimpse of a ship bringing new laborers for the harvest. But how often was he disappointed—how often was he obliged to say to the poor souls that crowded around the shore, alas! there are no more teachers for Arracan!—But he continued his labors, although his strength

was fast being exhausted. One after another he saw removed from the field, and he felt that he should soon go. Can you, dear reader, realize his anxiety for souls? If so, sympathize now with the living, and hasten to their relief. Our dear brother saw the cholera sweeping the poor natives into Eternity. He would speak to their souls, but he had only one tongue. When brother Kincaid was laid aside and obliged to return to America, Mr. Comstock accompanied him to the ship, and as he bade him farewell, he said, "Tell my brethren in America, six men for Arracan." Let him who reads this message dwell upon it as the request of a saint in glory. Listen once more—

"My brother, when ye stand beyond the raging deep, In that delightful, happy land, Where all our father's sleep, When you shall hear their Sabbath bell Call out their happy throngs, And hear the organ's solemn swell, And Zion's sacred songs, Tell them that heralds broad, Where midnight broods o'er man, Bide ye this solemn message say, 'Six men for Arracan.' Tell them that near yon idol dome, There dwells a lonely man, Who bade ye take this message home, 'Six men for Arracan.'"

Mr. Comstock was called to mourn a severe loss in the death of his wife. But the affliction though grievous, was the means of chastening and elevating his soul. And in answer to his prayer it yielded the peaceable fruits of righteousness. Mrs. Comstock was an affectionate woman, and the tie of love had been twined closely around her brother's heart. We reserve the character of Mrs. C. for a future sketch. A few weeks only elapsed after this sore loss, before Mr. Comstock again felt the rod of affliction, one of his *jevels* was taken from his arms, to shine in the Saviour's diadem.—And again one more, in three short weeks was called from a father's care and love. Three lowly graves side by side contained the relics of his once loved treasure—and it was not long ere a fourth was added. Wreathed with labor and exposure, our brother, for so we love to call him, was attacked with the cholera, and soon breathed out his last breath. As he was passing through the struggle, unable to speak, he lifted up his finger toward heaven with a smile as if he would say, "There is my home, and there I long to be." With a heart at peace with the world, with a hope built upon the Rock of Ages, he descended into the dark valley, confidently expecting to ascend into that pure and heavenly place, "Where the Saints of all ages in harmony meet, Their Saviors and brethren transported to greet; While the anthems of rapture unceasingly roll, And the smile of the Lord is the feast of the soul." W. M. S.

More Secession.

An important step has just been taken in relation to religious matters in the Canton of Vaud, Switzerland. The cause which led to this movement was an act of the Council of State, by which forty-four pastors were condemned to suspension from their functions for refusing to read a political proclamation from the pulpit. In consequence of this act of proscription a meeting of the pastors in the Canton was held to consider on the course which it was best for them to pursue. Two hundred pastors and ministers were present. The result of the meeting was a formal withdrawal from the National Church, signed by one hundred and sixty-four pastors; the withdrawal, or resignation as they termed it, was to take effect on the 15th of December last. The theological students have also declared that they will no longer fill the office of readers in the churches.

The Council of State, accustomed to see the clergy submit, did not expect to see this almost unanimous resignation. But instead of yielding, it has requested the Great Council to give it full powers, first, to provide for the wants of the National Church, and secondly, to put the Oratories and dissenting congregations under the power of the Council of State. The Great Council met and decided that there was an urgent necessity for the law proposed by the Council of State; which has probably since become a law, the subject having been left in the hands of a Committee.

The resigned pastors had addressed a proclamation to their churches, informing them that they would not leave them, which amounted in fact to the formation of an Independent church. This proceeding called out the acts of the Councils. The whole number of resignations, up to the latest dates amounted to two hundred, comprising nearly the whole of the pastors in the Canton. These men, like the dissenting clergy in Scotland, feel a deep interest in the welfare of the National Church, and have thus declared for religious liberty, apparently without understanding fully the importance of their movements.

"Great Inducements."

It has become fashionable of late for a class of newspapers devoted to light literature and frothy trash, to hold out to the public a sort of bribe in order to induce them to become subscribers. Under the head of "GREAT INDUCEMENTS" or some other catch-penny title in large type, the public is told that the paper—which is always the best of the kind in the world, and cheaper than any other ever printed—will be furnished to subscribers "on the most favorable terms," and by way of extra inducement, an Illustrated Magazine—a Pictorial History—a Novel, or something else in perfect keeping with the paper itself, will be furnished to its subscribers gratis! Some of the religious papers too, have taken the same method to fill up their subscription lists; and offer to all who may subscribe within a certain time, and pay for one year in advance, "a splendid Steel Engraving" along with the paper. This method of procuring subscribers reminds us of the old lottery advertisements used to appear in our secular papers some twenty years ago. "Packages of tickets were sent to draw at least one half the price of the whole package, less the usual discount of fifteen per cent, for sale at a 'Lucky Office.' So with the papers in question: a steel engraving, or something else, valued at one half the price of the paper, is offered to all who will subscribe. As a general rule, those who bought the tickets found that they only got one half their money back; in the other case they are sure of the picture!

Now this system of buying up subscribers, in our judgment, is all wrong. If a man goes to a merchant to purchase a barrel of flour for family use, his suspicions would at once be aroused, if the merchant should offer to give him a bushel of salt, or a dozen pounds of sugar along with it, he would naturally suspect that there was something wrong about the flour; but offer him a good article at a

fair price and he is satisfied. So with a paper. Every sensible man takes a paper on account of the intrinsic value of the paper itself—not for the paltry consideration of getting a novel, a picture, or something of the kind. Fair and honorable dealing in a literary, as well as in a commercial point of view, will succeed best in the end.

Rev. John Leland.

MESSRS. EDITORS.—Reading in your paper lately, one of the letters of Elder John Leland, brought to my mind a small anecdote which I have often heard my late honored father relate, in reference to that eccentric, yet highly gifted man.

Something like forty years ago, my father, who was a Congregationalist, was stopping for a night with a Baptist friend of his, the late Mr. George Gear of Middletown, Ct. It happened to be the season of an Associational meeting at Middletown—the old Danbury Association, probably. Associational meetings were more thought of then than now, you know, Messrs. Editors; and brethren and friends were in attendance from all quarters, on the occasion alluded to. My father, by the invitation of his friend Gear, attended the Association services on the evening of the night he spent with him, it being the closing up of the Associational exercises. Somebody preached, and before the service was through, the signs of physical and mental weariness were but too apparent upon the assembly, who had then been in attendance two or three days. At the close of this service, arose John Leland, then nearly in the prime of his life, and casting his quick and penetrating eyes around upon his tired auditory, said, in substance, that from a protracted attendance of two or three days he had no doubt that the audience were very much fatigued, but, continued he, "I'll tell you what it is, my friends, if you will now listen to me for one half hour, when I am made Governor of the State of Connecticut, I will give you all as much plum pudding as you can eat." The singularity of this address aroused the attention of the jaded auditory, while Leland, taking his text, went on, my father said, in one of the most talented and interesting discourses that he ever listened to in his life; went on, not for his "one half hour," but for two full hours. All symptoms of weariness quickly disappeared under the power of the discourse, and up to his very close, the gifted speaker seemed to have every eye and every ear in his auditory.

Leland's biography ought to be written. Not for the purpose of representing him as a faultless man, for he was far from it; although he had many excellences, and his life, I take it, must on the whole be considered a pretty useful one. His labors in the cause of religion, strictly so called, were considerable, both in extent and success—his labors in the cause of civil and religious freedom unwearied and effective—effective in striking down our New England Church and State establishments, in reference to the existence and character of which, I fear the rising generation of Baptists know less than they should. They should know, I am sure, that it was only by the hard and repeated efforts of such men as Leland and others, that the present perfect equality of all religious sects in the eye of the law, was established in Connecticut and Massachusetts. The last blow in the grand work in this State, was struck by the establishment of the Constitution of 1818; and I well recollect the severity of a course that was cast upon Baptists and Methodists, at that time, both in the public papers and in conversations, because they wished to have it established by the Constitution, (as it was done), that no man should be obliged to pay his money for the support of any religious denomination, unless he chose to. Previous to that Constitution, the law, modified greatly from its earlier stringency, said, that every man should pay for the support of some religious sect—he might choose to which one he would pay; but if he did not choose, then the law chose for him, and put him down Congregationalist, and to them it obliged him to pay.

Messrs. Editors, I am sure it is with no acerb feelings towards any man or sect, that I have been led to the foregoing remarks—in fact I passed into them quite undesignedly. But as we do occasionally, of late years, meet with a sort of denial, or an approximation to one, that any such state of things as I have alluded to, has lately existed in New England, it may not be amiss that I have made these historical allusions and statements.

I said, that Leland was far from being faultless—his greatest fault, as a public man, was doubtless, the zeal amounting almost or quite to bitterness, with which he enlisted in party politics. This I take it, was a trait of his character for the last half of his life, and adhered to him to the day of his death. By it his comfort and usefulness, no doubt, were both much abridged; and his example, in this particular, ought, I am sure, to be as a beacon and warning to other Christians, and especially to other Christian ministers.

Leland, in the early part of his career, I have understood, was associated in itinerant ministerial labors with Elnathan Winchester, as a sort of *protege*, or son in the Gospel, perhaps, with Mr. Winchester. This latter gentleman, as some of your elder readers are doubtless aware, was a preacher of a good deal of celebrity in our denomination, (then but a handful compared to what we are now), about the close of the Revolutionary war. Mr. Winchester afterward embraced the doctrine of the ultimate universal restoration of all men to holiness and happiness, and preached it with much zeal and considerable success for several years. He died in your own city, in the year 1797 (I think) at the age of 50 years, and lies buried in the old cemetery back of the Centre church, in the west part of the yard. I have often looked at his humble marble monument. At the time Leland travelled with him, he was in good standing as an orthodox Baptist, and I, suppose, in his palmy days as a preacher. I have been told that Leland was accustomed to say, in after years, that when he heard Winchester preach, he would feel that he could never, himself, attempt to preach again in his life.

But, Messrs. editors, I have written you much more, and of many more things than I intended, and therefore I here close my medley.

DEATH OF THE BISHOP OF JERUSALEM.—Dr. Alexander, a converted Jew, who was appointed a few years ago Bishop of Jerusalem, died on his way from Jerusalem to Egypt, via Gaza, Nov. 21st. He expected to embark from Alexandria for England, and had reached the eastern branch of the Nile, when his progress was arrested by apoplexy. His death was instantaneous. His wife and daughter were with him at the time; also the Rev. Mr. Veitch.

THE CHRISTIAN ALLIANCE.—The last New York Evangelist contains two short extracts from letters addressed to Rev. Dr. Patton of New York, on the subject of holding general meetings in London next summer. The first is from Sir Canning Eardly, Smith, Bart. dated London, Dec. 10, 1844. He says "The Lord is giving us quite as many resolutions (to the Christian Alliance) as is good, and it is well that brethren who do not see their way clear, and are not prepared for all consequences, should delay their adherence, for in the present state of mind they wouldumber us."

The other is from J. B. Bacon, Esq., and is dated London, Jan. 2, 1846. He says, "Both the Temperance and Christian Alliance will certainly hold their meetings. I believe the former is doing very well; but the latter is progressing rapidly, and now includes large numbers of leading men among all denominations, who hold to the fundamental doctrines of the Bible. When they hold their meetings it ought to be for several days, as Easter Hill cannot hold a tenth part of those who will wish to attend."

Boston Lyceum.

Ralph Waldo Emerson, formerly a Unitarian minister, but now a lecturer on transcendentalism, &c., has recently delivered seven lectures before the Boston Lyceum, at fifty dollars a lecture. In one of his lectures he maintained that Plato was superior to Jesus Christ! If the Boston folks like such instruction as this they are welcome to it—for the small sum of three hundred and fifty dollars; but we hope it may be confined to Boston. He also enlightened his audiences with sketches of the character of Napoleon, Shakespeare, Swedenborg and others. He styled Swedenborg "The Penny Magazine of the Spiritual World." Professor Bask has delivered a lecture in reply to this attack, in which he contends that as Mr. Emerson did not believe in any direct revelation from God, he was wholly incompetent to judge of the matter in question; and compares him to the night-blooming cereus which owes its effect to the surrounding darkness.

Dedication in Greenville, Norwich, Conn.

The New Baptist Meeting House was opened for public worship on Saturday, the 7th inst. The order of exercises were as follows:

1. Anthem; 2. Invocation and reading of select Scriptures by the pastor, Bro. D. B. Cheney. 3. Hymn; 4. Introductory prayer by Elder William Palmer. 5. Hymn; 6. Sermon by the pastor. 7. Consecrating prayer by Bro. M. G. Clarke, pastor of the Central Church, Norwich. 8. Anthem; 9. Address to the congregation, and concluding prayer by Bro. N. Wildman, of Lebanon. 10. Hymn; 11. Benediction by the pastor.

The House is beautifully located—is 40 by 60 feet, and in style and finish, it displays the true taste of the Church in connection with the indefatigable labors of its pastor.

It will be recollected that little more than a year since, nearly one hundred brethren and sisters went from the Central Church, and organized themselves into a Church of Christ in this Village. Last Spring they called Bro. Cheney as their pastor. And since that time they have reared their New House, and are now in the most prosperous circumstances. During the Fall and Winter there has been several conversions, and Bro. Cheney has baptized quite a number into the fellowship of the Church, and the work is still spreading. In the evening after public services, some 8 or 10 were anxious for their salvation, and asked for the prayers of God's people. It was the prayer of many a heart during the afternoon service, that God would accept the offering and make it the birth-place of many precious souls. I have no doubt He has accepted it at their hand; for there seems to be strong indications that He is about to pour out his spirit, and revive his work more gloriously in their midst.

The sermon was a fine production. It exhibited both the Scholar and the Christian. The subject was a most interesting one, and was listened to by a crowded house.

The singing too, was well performed, under the direction of Mr. Sears, a teacher of Vocal and Instrumental Music. J. E. T.

Oregon.

The discussion of the Oregon boundary has occupied an unusual share of the attention of Congress thus far during its present session. More speeches have been made on this question, we should think, than upon any other since the great debate on the United States Bank. There are hundreds of members who wish to have their constituents know that they can make a speech; hence the continual harangue with which the country has been bored for the past two months. The debate, fortunately for the people, was ended in the House on Monday last, by a vote of that body.

On Saturday, the President sent in a Message to the House enclosing the latest correspondence between the two Governments on this question. The correspondent of the N. Y. Tribune gives the following summary of this correspondence.

I. Mr. Buchanan writes to Mr. McLane, our Minister to Great Britain, Dated Dec. 13th, 1845, asking him to inquire into the object of the warlike preparations being made by England.

II. Mr. McLane replies, Jan. 3, 1846, stating that he had had an interview with Lord Aberdeen, who assured him that the warlike preparations were not made with reference to any difficulty with the United States. That England wished to be prepared for any emergency, though she cultivated the most friendly feelings toward the United States. He also stated that the preparations were exaggerated. Mr. McLane cannot but think, however, that the preparations are made with reference to the difficulties between England and the United States, to do the greatest possible harm in the shortest possible time to the United States in the event of a war.

III. Mr. Pakenham to Mr. Buchanan, Dec. 27, 1845, proposing Arbitration in the kindest spirit toward the United States. The disputed territory was of little value to either nation, when compared to the difficulties between England and the United States, to do the greatest possible harm in the shortest possible time to the United States in the event of a war.

IV. Mr. Buchanan to Mr. Pakenham, Jan. 3, 1846, declining the offer. Arbitration would concede that England had rights which he (Mr. B.) and the President had again and again denied.

V. Mr. Pakenham to Mr. Buchanan, Jan. 6, 1846, stating that he had forwarded Mr. B.'s note to his government.

VI. Mr. Pakenham to Mr. Buchanan, Jan. 16, 1846, renewing the offer for arbitration in a somewhat modified form, proposing a mixed commission with an empire, if a Sovereign was not accepted; or a board of men distinguished for their virtue and wisdom might be appointed. He made this proposition to show how earnestly his Government desired Peace.

VII. Mr. Buchanan replies to Mr. Pakenham, Feb. 4th, 1846, again declining the offer. The President feels unwilling to arbitrate about the Territorial rights of our country. This closes the Correspondence.

INSTALLATION.—Rev. R. was installed as pastor over the First Baptist Church in New Bedford, on Wednesday, Jan. 10th, 1846. The sermon was by Rev. Dr. Veitch, subject "A good minister of Christ." A good minister of Christ, by Rev. Dr. Sharp of Boston (from more than two exercises are described as interesting).

REV. DUDLEY C. HAYES, the First Baptist Church in more recently of a church, the service of the American more immediately among the Tract Society, through a good work in the land.

INCENDIARIES IN BOSTON. Alarms of fire in Boston of late, fourteen of which, in the fire were kindled, have offered a reward of the detection of the villains.

CAPITAL PUNISHMENT. A new Repository for July sessions—by decapitation in Hong Kong—have attracted within the month. In Canton persons, some of them women, are adjudged in the morning to the potter's field, where the same day.

At a meeting of the Board of the First Baptist Church in New Bedford, held on the 10th inst., the election of Hon. Edward of the University was

SEVENTH DAY BAPTISTS. introduced into the Legislature the Seventh Day Baptists. The Bill is entitled "An act to legislate to the citizens of this State."

AMERICAN TRACT SOCIETY. subscribed for the Tract Society month of January, the time is, in a thousand and nine, being an advance of nearly 200,000 of last year.

The Legislature of Virginia, ordering that executions shall not more than ten, nor less, be present on such occasions.

CHURCH BURNED.—The says that the Baptist Church in Slab City, was destroyed by fire. The building had just been built, it is supposed, from the stone walls. The loss is partly covered.

The Salem Register states that H. Smith has received a pastoral charge of the Second in Washington city. Mr. Smith is a talented, well calculated son.

Poetry.

To my Wife.

Come hither, dearest one of earth, come sit thee by
my side,
For thou art ever more lovely now than when my
blushing bride;
Departing years have shown thy worth, and tested
well thy love,
And I have found in thee a friend, next to my
Friend above.

Sweet kindred soul! my own fond wife!
A world of bliss mid earthly strife—
I bless thee, kindest Heaven, for this, the choicest
boon of life.

The strength of thy affection pure, the beauty of
thy mind,
Have round me thrown their golden links, my wan-
dering heart to bind;
They've shed upon my path their rays, so sweet, so
calm, so bright,
That they have changed a darkened world to one
of hallowed light.

Oh earth, thou art my Eden fair,
The partner of my joy and care,
The blest companion of my heart, in thought and
wish and prayer.

Beloved! when I saw thee first, and met thee as a
friend,
And only in acquaintance our hearts began to
blend,
My youthful soul was kindled then, and unknown
raptures felt;
Unconsciously I breathed thy name, while in devo-
tion knelt;

And every day, before my eyes,
Came like a seraph from the sky,
Thy lovely image, dearest one, and in my dreams
'twas night.

Oh, arm in arm, with joyful steps, o'er flowery
fields we trod;
Oh, listening to the Sabbath bell, we sought the
house of God;
And many a blissful hour flew by, when seated
side by side,
But happiest was the moment when I took thee as
my bride!

Oh, then, my beautiful, were given
Our pledge to each, our vows to Heaven;
And naught hath yet, for three bright years, our
deep affection riven.

In mutual love, and faithful trust, and in confiding
hope,
Receiving from a Father's hand rich blessings from
above,
Amid life's duties, toils and cares, along our pilgrim
way,
Together we have come with joy increasing till to-
day.

Thou, like a guardian spirit fair,
Hast sought my every ill to share;
For thee, O precious bond of Heaven, shall rise in-
cessant prayer.

Our little world of peaceful joy, with cloudless sky
serene,
By sorrid hearts and vulgar eyes is never known
nor seen;
The sweetest bliss can ne'er be found in glittering
wealth alone,
Nor does it dwell in royal courts, nor on ambition's
throne.

In hearts of faith and love it springs,
And blesses those to whom it clings,
Sheltered and sweetly shadowed by its soft angelic
wings.

Thou lovestest one of all below, of my own self a
part,
The choicest of celestial gifts, and nearest to my
heart;
Oh, never shall this arm forbear my chosen to defend,
And never shall this heart grow cold till life's last
pulse shall end!

Sweet star of life, serenely bright,
Dimpling gloom with purest light—
Can such affection know decay, or die in death's
dim night?

The love that bindeth Christian hearts is not alone
of earth,
It is an effluence from God—it hath a heavenly
birth;
It spirit thrills our wedded souls like music tones
divine;
It is holy fire of sympathy, through all our path shall
shine;
Then, in that radiant world afar,
Where naught can e'er its beauty mar,
'Twill ever beam in glory with the bright and Morn-
ing Star!

Religious and Moral.

From the Christian Sentinel.

Calvinists and Sectarians.

Many ministers are afraid to make a
bold avowal of the higher doctrines of the
gospel, lest they should give an advantage to
the proselyting Arminian sects, with
which they are surrounded. With this feeling
many good people sympathize. They
will often check and discourage a minister,
who begins with "great plainness of speech"
to "contend earnestly for the faith once deliv-
ered to the saints," for fear he will place
weapons in the hands of those preachers,
who are ever ready to catch followers by
declaiming against the "horrible decree,"
and the "dreadful doctrine of election."

Without now stopping to argue this point, I
will narrate two incidents illustrative of this
subject, which have occurred within eight
years, under my own ministry.

The report had reached me that a revival
preacher of unequalled powers had
come to our place, to labor in a church of
another denomination. It was said that
he was a prodigy rarely matched; that al-
though he had been in town but two or three
days, a revival had already begun; it was
said withal, that he was peculiarly mighty
and vociferous against the doctrine of elec-
tion.

Having occasion to call on a mem-
ber of my church, I found him in the street,
engaged in earnest debate with a gentleman
to whom I was introduced as the Rev. Mr.
—, and who was neither more nor less
than the preacher already alluded to. The
debate was touching the "five points," and
my worthy parishoner kept silence, and
left his part of the discussion in my hands.

The following dialogue ensued between me
and the preacher—each of whom I shall
respectively designate by the letters C. and
A. for Calvinist and Arminian.

A. Well, at any rate you believe the
Sabbath Platform, do you not?

C. I adopt it generally, while there may
be here and there a phrase in it, that I would
modify. If you will tell me what would
lead you to that modification, I will tell you whether I believe it.

A. I refer to the doctrine that God fore-
ordained whatsoever comes to pass. If
that be true, then we are not free agents,
and there is no merit in goodness or de-
merit in sin.

C. According to your principles then,

the crucifixers of Christ were blameless.—
For it is expressly declared, Acts iv: 28,
that they did "whatsoever God's hand and
his counsel determined before to be done."
And yet the Apostle teaches, chap. ii: 23,
that "by wicked hands" he was crucified
and slain. I see not but you are attacking
the Bible as well as the Saybrook Plat-
form.

A. Why, why, I am sure that the Bible
do not teach the doctrine of foreordination,
for if that were true, wicked men would
have all the glory of Christ's salvation.

C. You shock me. The Bible declares
that the crucifixers of Christ slew him wick-
edly, and yet did whatsoever God's "hand
and counsel determined before to be done."
How dare you, in direct contradiction of all
this, utter the monstrous sentiment, that if
foreordination be true, those who slew
Christ have all the glory of his salvation!

A. Well, I never have happened to see
those texts to which you have referred. Af-
ter all, these disputed dogmas are of little
consequence. I am here for the purpose
of saving souls, and God is already con-
verting sinners at our meetings. Let us
then turn to this more important matter.—
Brother, have you the peace of God in your
soul?

C. I thank God for the measure of peace
which he has given me, and lament that I
so often mar it by my short-comings. But
I do not think there is sufficient sympathy
between us to make further conversation
profitable. I trust, sir, that in any report
you may see fit to make of this interview,
you will remember that there are witness-
es present, who can be appealed to, in the
event of any controversy between us about
it. May you enjoy the favor and guidance
of God. Good morning, sir.

The next morning, I saw this preacher
riding away, and have never heard of his
being in the place since. The last report
of him was, that he had caught the Miller
mania, and had made others, and had him-
self become, demented. Thus the Say-
brook Platform, which many dread to ac-
knowledge, for fear of the advantage it may
give to sectaries, when boldly maintained,
proved the sword of eternal temper, which
parried their thrusts.

I will now relate another incident. Dur-
ing a revival of religion some years since,
a Universalist and Sabbath breaker, who
had ridiculed the work as fanatical, was seized
with terror and alarm on account of his
sins. In this state, he entered our house
of worship for the first time. The text was
announced, Rom. ix: 18—"Therefore
hath he mercy on whom he will have mercy,
and whom he will, he hardeneth." He
afterwards told me, that when he heard
these words, he wished he had gone else-
where to church, for he came to obtain
light in regard to the salvation of his soul,
not to hear discussions about the awful doc-
trine of election. But as the discourse pro-
ceeded, he found that it described, and
every way suited his own case, and under it,
he for the first time obtained saving light,
and a dawning hope. His subsequent life
has shown this to have been a good hope
produced by grace. He has been a growing,
instructed, bright and consistent Chris-
tian. Nor have I ever learned that his
conversion was thinner by a single proselyte
from it to other denominations, in con-
sequence of the clear declaration of this
high truth; which, as its place in the sys-
tem of redemption was shown, conveyed
light and life and peace to this poor scow-
ler's soul.

Sometime afterward I preached the same
discourse in another congregation, hoping
that what had been thus blessed at home,
might be the means of good to some soul
there. It was a people, whose former min-
ister, then recently removed from them,
had, as I have since learned, been wont to
avow rather in a boasting manner, that he
never had read the Saybrook Platform, and
that he preached no doctrine to which any
Methodist would object. The result was
what might have been expected. The ser-
mon produced the greatest uproar. It was
loudly and universally complained of for
months after, as adapted only to harden the
hearts of sinners, and to discourage Chris-
tian activity. Nobody but one aged and
old-fashioned Christian had a word to say
in its defense. Nay, it was boldly claimed,
that the pastor was responsible for it; that
he ought not to allow his pulpit to be used
for the promulgation of sentiments so abhor-
rent to the feelings of the people. It is
seldom that a parish is thrown into such a
tempest of excitement.

Falling into company, a year or two
since, with a member of this church, he
complained bitterly that other denomina-
tions were making inroads upon them;—
and saw no means of checking them, save
in the earnest advocacy of our distinctive
denominational principles. The foregoing
recital, I think, reveals the cause for such
feelings.

Indeed nothing can be plainer, than that
our churches must be the sport of "every
wind of doctrine," unless they are well es-
tablished in the truths of the gospel, by the
faithful and bold inculcation of them. And
if we fail to avow and defend our distinc-
tive tenets, we shall nevertheless have the
credit of holding them. Proselyting sects
will not cease to assail them, and us, as
holding them. If therefore, we do not
proclaim and vindicate them, our flocks
will be sure to hear them "everywhere
spoken against," while they hear nothing said
in their defence. Hence they will conclude
them to be indefensible. They will lose
their respect for their own communion.—
They will be "carried about by divers and
strange doctrines." This is what has been,
is, and ever will be. No congregations at
this present time are more thrifty, stable
and impenetrable to the shafts of sectarian
or fanatic assault, than those which have
been most thoroughly indoctrinated. Let

them all be strong in the grace which is in
Christ Jesus, and not "ashamed to declare the
whole counsel of God."

Scraps of Useful Information.

In looking over the expenditures of the
British government, for 1835, we find that
about \$20,000,000 were paid to 114,752
non-effective men in the army, navy and
ordnance department, embracing, proba-
bly, half-pay officers and other pensioners.
The expenditures, during the same year,
for the civil government, including all the
allowances to the several branches of the
royal family, and to the King of the Bel-
gians; for the establishment of the Lord
Lieutenant of Ireland; salaries and expen-
ses of both houses of Parliament, including
printing; for the whole Judiciary Depart-
ment, including the expenses of the police
and criminal prosecutions, and all the sal-
aries and superannuation allowances to
Foreign Ministers and Consuls, and for all
other pensions and annuities on the civil
list, did not amount to \$13,000,000!!—
seven millions of dollars a year less than
the sum paid to these non-effective, do not-
ing men connected with the British army
and navy. There are 363 Judges in the
United Kingdom, whose salaries amount to
\$1,785,022 per annum. Nor are they non-
effective men in their department, but men
that honor the British name and give dignity
to human laws throughout Christendom.
Yet, for all their profound learning and as-
siduous labor, they do not receive in *three*
years what is paid in *one* to the do-nothings
of the British army and navy!

But let us come back to this model re-
public, and see if like abuses exist in its
economy. In looking into the register of
the United States navy, we find this to be
a fact with regard to the actual service and
pay of our naval officers in the earlier pe-
riods of our national existence. From
1815 to 1823, a period of about eight
years, there were twenty-eight captains,
whose average time of service, during this
period, was less than two years; thirty
commandants, a little over two years; one
hundred and seventy-two lieutenants, less
than three and a half; and eight chaplains,
less than a year and a half.

In the Naval Register for 1845, it will be seen that,
of 1,391 naval officers under pay of the govern-
ment, 369 were waiting orders! Their
salaries, at the fixed allowance for officers
thus waiting orders, amounted to \$444,170!
Add to this the salaries of eight Marine
officers and engineers, waiting orders for
the same year, we have the sum of \$448,336
paid to the non-effective officers of our na-
vy. Now the sum paid in 1845 to 278
members of Congress and 38 Judges of the
Supreme and District Courts of the United
States, was \$455,500 less than the amount
received by these naval officers while wait-
ing orders. It would be easy to prove
that non-effective men in this department
alone receive annually more pay than is al-
lowed to all the members of the Senate and
House of Representatives, and to all the
Judges of the Supreme and District Courts
of the U. S.

Is not this fact worthy the consideration
of our national Legislature and Judiciary?
E. B.
WORCESTER, U. S. A., Dec. 6, 1845.

From C. M. Clay's True American.

Dough Faces.

We cannot understand one thing—the
cowardice of a portion of the press in the
Free States, on the subject of slavery, or
the miserable subserviency of an honest
class of citizens there, who support it.

The South manages things better and
wiser, according to this world's wisdom.—
Contrast, for a moment, the action of the
two divisions of our union. In the Slave
States none dare tell the truth on the sub-
ject of slavery; it is sacred, and no vulgar
hands must do it—no vulgar tongue
speak of it. In the Free States, few, com-
paratively speaking, venture to become
the honest defenders of constitutional free-
dom or universal emancipation; these are
considered their *delicate* subjects, and men
do not like to hear them boldly discussed.

The man, indeed, who does so discuss them
is set down at once as an Abolitionist, and
all sides try to destroy him. Is it not so?
Recorded facts and passing events prove it.
And what is this but submitting to dictation
on the part of the Slave States?

Now that the slaveholder should control
his own press, and that the Editors should
passively submit to that control, we can
understand. But that a man in New York
—free, and surrounded by the free—away
from slavery—knowing it only as a curse
to be dreaded and disowned—taught from
earliest infancy to hate it—that he should
be silent as to its wrongs, cringe before it,
or blanch when he comes in contact with it
—is, with us, an especial marvel. Does
avarice produce this result? Not alone!—
Is it love of place? Not altogether! Can
it be cowardice? Not always! It is a
mingling of these vile traits, and of all
base feelings, more or less—it is a surren-
dering up of good and many qualities, and
substituting therefore a heartless truckling
which makes him bow the knee, in vile
prostration, and lift up his head imploring-
ly, while slaveowners pat it, and with en-
couraging and lordly air, call him—trusty
friend! Aye, *trusty friend* is the phrase,
but they mean *obedient lackey* and they use
him as such. Are such men fit to repre-
sent—to wield influence—to hold position—
to live in the Free North? We are confi-
dent if its honest public opinion could be
once expressed, that this whole class would
be forever swept from within its borders by
an indignant public scorn.

And this ought to be done. For it is these
men—and that portion of them particu-
larly, that curse the manhood of the North.—
Why, we have heard Southerners say over

and over again, when we could talk with
them freely on this subject, that such "poor
dogs" might be kicked by slaveholders if
they would pay them for it, or bought up
when they, with good cause, talked in turn
about kicking! And this is the opinion
entertained of dough faces. And how can
it be otherwise! If there be a row in Mas-
sachusetts, they lip forth brave words, and
moralize finely; if riot takes possession of
any Northern city, and runs wildly through
it, they are bold to a fault in their denunciations.
But where slavery is concerned,
they have softer words and a smoother
tongue; their eye loses its quickness and
their ear its readiness. The right of peti-
tion may be denied in Congress—insolence
may be denied to the free laborer of the
North—memorials from Massachusetts
treated with contempt—citizens of New
York and Boston may be put in jail in Vir-
ginia or South Carolina, and when the Bay
State sends an agent to the latter he may
be thrust out of her territory by force, and
an appeal to the United States' Courts de-
nied him—all this may be done, in the most
insulting and taunting manner, and yet these
craven spirited Northerners are dumb as
serfs—become all at once wonderfully pru-
dent—blaze away, at what they call "vio-
lence," and say these difficulties must be
settled, smoothed over, as if the North had
no lofty character to sustain, no generous
spirit to vindicate, no great principles to as-
sert, and no constitutional privileges to de-
fend! It is treachery and cowardice that
make the Free States plunder ground for
political gamblers, and their labor and cap-
ital playthings for legislative halls, and
thus will it be, until the North proves itself
worthy its ancient fame, and shows a free-
man's courage and wisdom in a freeman's
conduct.

Nor need any fear that what we recom-
mend will create angry feelings, or lead, in
any way, to violence. The measure is one
of peace—of peace commercially, socially,
and politically. True courage, we know,
is always discreet. A brave man never
heedlessly provokes another whom he
knows to be equally brave with himself.—
If, then, the Free States would occupy con-
stitutional ground—if, throwing overboard,
as so much rotten stuff, traitors of every
party, who would sell themselves to the
South for pelf, place or power, they should
sustain mouth-pieces, able and fit to speak
for them—is, firmly asserting their rights,
and the rights of man, they would as firmly
stand by them, the South would never
dream of assaulting the North, and we
should have no vacillating policy in our
national Government, and no disturbing
causes vexing the peace, or endangering the
prosperity of the different Commonwealths
of the Union. But this has to be done;
—there is no safety in a different course.

The South will rule and rule with a rod of iron,
until taught that when the Puritan meets
Cavalier in conflict, (be it a contest of en-
terprise, of growth, of morals, or of arms,)
that the stern souled man will bear the shock
in triumph.

The Slight of the Dying.

The late Abner L. Pontland, of Pittsburg,
remarked, when he was dying—"Mother,
I can see a great distance!" Doubtless this
is the experience beautifully expressed, of
every one who comes with a chastened
faith, to a calm death-bed. In his pro-
gress through ordinary life, the vapors that
float in his mental atmosphere render the
vision imperfect, and he cannot see afar
off; but as he draws near eternity, the air
grows purer, the light brighter, the vision
clearer, and serenity pervades the whole
being; the vista of futurity opens upon the
eyes of the soul; he beholds the gates of
heaven, and the river of Life, its glad wa-
ters kissing the footsteps of the throne of
God; the glories of the new world grow
brighter and brighter upon him; with Ste-
phen, he beholds Jesus at the right hand of
his Father; and as he dwells with rapture
on these enraptured sights, the earth and all
its scenery grows dim about him, and, like
Elisha's servant at the gate of Damascus,
he is instantly environed with troops of an-
gels, come to take him up over the everlast-
ing hills, in the chariot of the Lord of
hosts.

A Beautiful Sketch.

The following sketch is from the New
York Mirror; to which the editor pre-
fixes the remark that it is "a prose poem,
handed to us a few days ago by a critical
friend, as a gem well worth preserving. It
is a comment on timeless acquisition, which
will have a dangerous sweetness to the in-
dolent."

One day the Queen of Sheba gave Solo-
mon a ring, with many score of oxen.—
She bade him bestow it on the wisest of his
sages. Solomon commanded his wise men
to appear before him on the feast of the
full moon. They came from Bethel and
Dan, the court and the school of the proph-
ets.

Then King Solomon, arrayed in the re-
gal robes, sat on his throne, the sceptre
of Israel in his right hand. The Queen of
Sheba sat beside him. He commanded his
sages to speak. Many opened their mouths
and discoursed right eloquently. They
told of many things. The eyes of the Queen
shone like dew-drops which quiver at sun-
rise on the peach blossoms. Solomon was
sad.

At last one rose of courtly mein. He
told of wondrous cities in far off lands.—
How the sun scalds the dew in Sahara.—
How it forsakes the chill north for whole
months, leaving the cold moon in its place.
He spoke of the fleets that go down to the
sea; he told how they weave wax at Ty-
rus, spin gold at Ophir; of the twisted shell
that comes from Orodia; and the linen in
Egypt, that endured the fire. He spoke

of fleets; of laws; the art that makes men
happy.

"Truly, he is wise," said the King.—
"But let others speak."

Another came forth; he was young in
years. His cheek was burning with enthu-
siasm. The fire of genius shone in his eye
like the day star, when all the others are
swallowed up in light. He spoke of the
works of the great One. Told how the
cedar of Lebanon, when the sun kisses its
forehead, lifts up its great arm with a shout,
shaking off the feathery snow in the win-
ter, or the pearly dew of autumn, to fresh-
en the late calms that glitter at its foot.—
He spoke of the elephant, the antelope, the
jackal, the eagle, the mule. He knew
them all. He told of the fish that make
glad the waters as the seasons dance and
frolic round about their heads. He sang,
in liquid softness, of the daughters of air
who melt the heaven into song: he rose to
the stars; spoke of old chaos; of the
world, the offering of love. He spoke of
the stars; the crown; Mazzaroth, and the
tall ladder Jacob saw. He sang again the
star of creation.

"He is wiser than Solomon," said the
King. "To him belongs the prize."
But at that moment, some men, in hum-
ble garb, brought a stranger, unwillingly
along. His raiment was poor, but comely,
and snow white. The seal of labor
was on his hand; the dust of travel covered
his sandals. His beard, long and silvery,
went down to his girdle; a sweet smile,
like a sleepings infant's, sat unconscious on
his lip. His eye was the angel's lamp that
burns, in still devotion, before the court of
Paradise, making the day. As he leaned
on his shepherd-staff in the gay court, a
blush like a girl's stole over his cheek.

"Speak," said the King.
"I have nothing to say," exclaimed the
humble man. "I know only how unwise
and frail I am. I am no sage."
And Solomon's countenance rose. "By
the sceptre of El-Shadden I charge thee
to speak, thou ancient man."

Then he began: "My study is myself;
my act, my sentiment. I know how frail
I am; I of myself, can know nothing. I
listen to that voice within; and I know all,
I can do all." Then he spoke of his glories
and his glooms, his hopes, his aspirations,
his faith. He spoke of nature, the moles-
tened pure golden stars. When he came to
him who is ALL in ALL, he bowed his face
and was dumb.

"Give him the ring," said Solomon.—
He knows himself, he is the wisest. The
spirit of the holy is in him."
"Take back the gift," said the sage, "I
need it not. He that knows himself need-
no reward. He knows God. He sees the
All of things.—Alas! I do but feebly know
myself—I deserve no ring. Let me return
to my home and my duty."

For the Christian Secretary.

Written on the death of Esther E. North,
Who died Nov. 8, 1845.

They have laid thee down to sleep in peace,
With the cold soil on thy breast;
But the stormy wind and howling blast
Disturb not now thy rest.

The cares of earth, its joys and ills,
Its strifes, thou knowest not;
Its pains, its sorrows and its woes,
Alike are all forgot.

For thou hast found a better home
In the bright world above,
Where, seated near thy Father's throne,
All is peace and love.

It seems but yesterday, since here
Below with us thou met;
Thy cheerful eye, and joyous voice,
Ah! we can ne'er forget.

But thou art gone; we mourn thee, yet
We would not wish thee here
To suffer all life's woes again—
Its miseries to bear.

But when life's journey short is run,
And we from earth depart,
We'll meet thee in thy heavenly home—
Meet, never more to part;

And join our voices there with thine,
In praises to our God,
Who gave his life a ransom up,
And saved us with his blood.

Hartford, Jan. 4, 1846.

For Children.

The Water of Life.

"There is a fountain, my dear girls,"
said Mrs. Maxwell, "whose waters can heal
the worst sickness, even the disease of sin—
the sickness of the soul; they can re-
move the deformity of guilt, the hideous-
ness of a depraved nature, and render the
soul truly beautiful. They bestow happi-
ness; they give us that peace which the
world gives not, and cannot take away.—
There are dangers attending the path of
life in which we must all tread; there is a
"roaring lion seeking whom he may de-
vour;" temptations, too, often lead the
traveler from his way; worldly honor
courts him, and he seeks to gratify his am-
bition. Pleasure invites, and he listens to
her call. Happy, if he is at last brought
back, though faint and wounded, to the
right way, "to the living waters."

"Mother, dear mother," said Mary ear-
gerly, "Tell me what you do mean?"
"Have you not heard, my dear child, of
the river of the water of life, pure as crys-
tal, proceeding from the throne of God and
the Lamb? Have you not heard every one
who thirsteth invited to the waters, and
whoever will, bidden freely to partake of
that blessed fountain?"

"Yes, mother, yes! I know now; the
influences of God's Spirit are like that pure
water; they wash from guilt, they make us
truly lovely and happy. Satan, like the
lion, seeks to destroy us; the world tempts
us away; but the Bible guides us thither,

and we may drink of the waters. Is it not
so, dear mother? Am I not right?"
"You are right, my love," replied her
mother, tenderly. "Will you not ask, and
receive them from your Heavenly Father,
for his Son's sake? Then you will daily
become purer and more happy, till death
shall take us all home to our Father and
our God."

All the children then knelt down by her
side, while the mother offered a prayer that
they might be early made partakers of the
divine nature, and children of the living
God. The hearts of all were full when
they rose; too full to speak. The remem-
brance of that time never left them; and
most happy should I be, could I hope that
any of those who read this, would be led
by it to seek for that water which Christ
gives, and which shall be in them a well of
water springing up unto everlasting life.
—The Amaranth.

NAMES.—EMMA is from the German, and
signifies a nurse; CAROLINE, from the Latin,
Noble Minded; GEORGE from Greek, a
Farmer; MARTHA from Hebrew, Duties;
the beautiful though common name Mary,
is Hebrew, and means a Drop of Salt Wa-
ter.—Tear; SOPHIA from Greek, Wis-
dom; SUSAN from Hebrew, a Lily; THOMAS
from Hebrew, a Twin; ROBERT from
German, Famous in Council.

GREAT AGE.—A Mrs. Blake died in this
city in 1824, aged 112 years. Mrs. Moo-
dy died the same year, aged 111. John
Gilley died in Augusta, Me. 1813, aged
124. Morris Wheeler died in Readfield,
Me. in 1817, aged 115. The wife of the
Indian chief, Orono, died in Old Town,
1808, aged 115. Her husband died a few
years previous, about the age of 112.—
Richard Furniss died in Cushing, Me. 1810,
aged 110. The oldest person we have any
record of, who died in this country was
Betsey Trantham, who died in Tennessee,
in 1834, at the advanced age of 154 years.
A negro died in Pennsylvania in 1808,
aged 150.—Portland Bulletin.

Choose rather to touch than to charm, to
convert than to be admired, to force than
to appease. Give up everything to se-
cure the salvation of your hearers.—Gib-
bert.

Advertisements.

HARTFORD FIRE INSURANCE COMPANY,
Office North side of State Street, between
U. S. Hotel and Eagle Tavern. This is the
oldest of the kind in the State, having been estab-
lished more than 30 years. It is incorporated with a
capital of 150,000 dollars, which is invested and secured in
the best possible manner. It insures Public Buildings,
merchandise, furniture, books, and personal
property, generally, from loss or damage, by FIRE,
on the most favorable and satisfactory terms.
The Company will adjust and pay all its losses with
liberality and promptness, and thus endeavor to re-
tain the confidence and patronage of the public.

Persons wishing to insure their property, who reside
in any town in the United States, where this Company
has no Agent, may apply by mail directly to the Sec-
retary, and their proposals shall receive immediate at-
tention.

The following gentlemen are Directors of the Com-
pany:

Eliphalet Terry, John S. Morgan,
St. J. Huntington, James Goodrich,
H. Huntington, John P. Bruce,
Albert Dyer, Charles Bowditch,
Henry Kelsey, ELIPHALET TERRY, President.

JAMES G. BATES, Secretary.
Hartford, January 1, 1845.

PROTECTION INSURANCE COMPANY.—HAS
its office in the City of Hartford, at the
Exchange Buildings, north of the State House, Har-
ford, will take Fire and Marine risks on terms as fa-
vorable as other Companies. Office open for the transac-
tion of business at all times during the day and evening.
The following gentlemen compose the Board of Di-
rectors:

Daniel W. Clark, Ezra Strong,
Wm. H. Edwards, James W. Wadsworth,
Charles H. Northam, John Warburton,
Wm. Kellogg, Josiah Packard,
Lemuel B. Belden, Thomas B. Belden,
Benjamin W. Greene, A. G. Hazard,
Willis Thurl, E. G. Howe,
Ellery Lilla.

DANIEL W. CLARK, President.
WILLIAM CONNER, Secretary.
Hartford, January 1, 1845.

ATENA INSURANCE COMPANY, incorporated
in 1819, for the purpose of insuring against loss
and damage by fire only. Capital 500,000 dollars, re-
ceived and invested in the best possible manner—able
to take risks on terms as favorable as other Offices. The
business of the Company is principally confined to
risks in the country, and therefore, no detached risks
in a city are not exposed to great losses by sweeping fire.
The Office of the Company is kept in their New Build-
ing, next west of Trade's Exchange Coffee House,
State street, where constant attendance is given for
accommodation of the public.

The Directors of the Company are:

Thomas E. Brace, Silas R. Hamilton,
Samuel Tudor, Frederick Tyler,
Griffin Tudor, Robert Buel,
Joseph M. Brown, Samuel G. Bingham,
Joseph Pratt, Whitwell J. Cornell,
James Thomas, Allen A. Tuttle,
Ward W. Bridge, Ezra White, Jr.,
Joseph Church, John L. Russell,
Ebenzer